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THE ESSENE

A MAGAZINE OF CONSTRUCTION

APRIL 1903

THE LESSONS OF
J. A. EDGERTON
NANCY McKAY GORDON
AND GRACE M BROWN
APPEAR EXCLUSIVELY IN THIS JOURNAL

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ESSENE

I have no creed, or if a creed but this: I love humanity

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TRUTH NEVER DIES

Truth never dies. The ages come and go.
The mountains wear away. The seas retire.
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offence,
But with a mighty silence bides its time.
As some great cliff that braves the elements
And lifts through all the storms its head sublime,
So Truth, unmoved, its puny foes defies
And never dies.

The lips of ridicule dissolve in dust,
The sophist's arguments, the jibes are still.
God, working through the all-compelling Must,
Has broken those who dared combat His will.
New systems, born in wild unrest, arise.
Truth never dies.

There is no peace so long as Error rules,
While Wrong is king there must be troublous times,
While governments are ruled by knaves and fools,
Who mock high heaven with their pantomimes.
So long will War's red banner blot the skies.
Truth never dies.

There is no peace except it comes through Right;
And nothing stable that does not conform
To equity and standards infinite.
The lands will still be filled with strife and storm
Till Heaven's mandates earth shall recognize.
Truth never dies.

As rests the Sphinx amid Egyptian sands,
As looms on high the snowy peak and crest,
As firm and patient as Gibraltar stands,
So Truth, unwearied, waits the era blest
When men shall turn to it with glad surprise.
Truth never dies.

"The soul force builds the mind and the mind builds the heart and body and makes the environments in which we dwell. We are all souls with minds and bodies. The soul, mind and body form a grand triangle or trinity, and when the three work in harmony—equalized and harmonized—we are at one with the Universal Soul and all-powerful for health, prosperity and happiness."

There is more or less hypocrisy in nearly all men; but it is most apparent in the bald man who takes a long lock of hair from over his left ear and plasters it across his skull.

It is safe to believe 10 per cent of the flattery people give you. Ascribe the other 90 per cent to an attempt on their part to be agreeable.

FEAR NOT.

Fear has no place in the awakened soul. It is a mist that vanishes before the rising of the spiritual sun. It is a discord that is swallowed up when the individual comes into harmony with the universal.

Fear, like doubt, destruction and death, is a negation, and the spirit knows no such thing. In the spiritual there is nothing but positive. There is only truth, error is unknown; there is only light, darkness never appears; there is only God, evil is utterly apart from that realm.

Fear, doubt, discord, disease, our concept of death, error, wrong, all these things grow out of our false idea of self, our sense that we are separate and apart from God and His creation. This concept is a negation in itself and as a direct result produces all these other negations.

When the soul begins to awaken to its oneness with God, these evils which have grown out of a false conception of self, begin to vanish away; and the more the soul awakens, the fainter their hold upon it. Any falsehood is necessarily unreal. In other words it has no existence. But so long as we do dwell among falsehoods and negations, so long they seem to us to

have a real being. It is only by taking hold of real-
ities that we become free.

Where is there anything of which to be afraid? Pov-
erty? It cannot affect the soul. It is an external thing
and the soul arises superior to it. The greatest of the
earth have been poor. Homer, Socrates, Galileo, Luther,
Burns, Shelley, Spencer and most of the world's great
writers, teachers and prophets have had no material
possessions. Even Jesus had not where to lay His
head. Poverty is not an evil. It has been a breeding
ground of genius through all the ages. There is noth-
ing here to fear.

Death? To the soul that has come into the new and
wider consciousness death becomes only the ending
of a manifestation. No real life is in any way affected
by it. Such a soul is aware of its own immortality. I
knows that nothing which has real existence can
die. It is only the manifestation, the expression, the
symbol, which ceases to be. The causal self, the par
being, continues through all outward changes. It no
more ends with the body, which is its expression, tha
the mind ends with the ending of any given wor
which is its expression. The soul that has come in
the awareness of God's inward presence, lives in con
scious immortality and has heaven within itself. T
that soul death is only a change of the mode of e

process, that is all. Instead of being a thing to be feared it is rather to be welcomed as a necessary step in growth and as a coming nearer to the light, the love and the goodness of God.

So what is there to fear? That some one will do you an injury? He can do you no real injury. He may strike at external things that for the time belong to you. What of it? They are not a part of you and their loss takes nothing from you. The man who tries to injure only injures himself. A man's own self is the only being he can injure—in a real sense. Your own attitude of mind is the thing that hurts you, if any hurt comes. Others may do you wrong. But so long as you remain sweet and good through it all, you gain rather than lose by the attempted injustice.

What is there to fear? Nothing but the shapes conjured up in your own imagination. Nothing but your failure to live up to your real self. No one can harm you. You are master in regard to your own life. There is infinite progress ahead of you. It is for you to decide if you will go on to its glories. You are immortal. All things that are yours must come to you. What have you to fear? Seek first the kingdom of God, which you will find in the awaken-

ing of your own soul. After you have found that kingdom, all things needful will be added to you.

The discovery of this one simple truth is the pearl of great price. Men have theorized and speculated about it all the centuries, when the thing itself was within their very reach. It does not need profundity and intellectual training to grasp it. The faith of a little child will apprehend and take hold of it as readily as the learning of the sage—in some cases more readily, for much of the sage's learning may be false learning, while the intuition of the child's soul is true.

Men talk about finding God in nature, in books, in what other men have said, in systems, or institutions or creeds. They cannot so find Him. The place to look for God is in the temple of your own soul. If you find Him there, then you will find Him everywhere. You will see Him in the trees, hear Him in the birds, read Him in books, detect Him in your fellows, feel Him in all life. But you discover Him outside of yourself, because you first discovered Him inside. The youth who has awakened to the miracle of love sees a more beautiful universe than he had ever dreamed before. So the soul that has awakened to God's love sees that love reflected everywhere.

What have you to fear? Nothing but your own

sin and delusion. Nothing but your own failure to come into your divine heritage. You are your own fate, your own devil, your own undoer. Rise out of your false selfism and into harmony with the universal love and light. You will find that life is fuller of hope, of joy, of harmony, of glory and of eternal growth than you had ever dreamed.

The trouble with men is that they do not understand each other. Millions could work together for a noble object, if they could only throw aside their prejudices.

All the movements of uplift should be co-ordinated and united. They should begin to accomplish things in real earnest.

The most important service you can render a man in this world is to help him get acquainted with his own soul.

At a distance we overrate great men; at close range we underrate them.

Common Sense Talks

With Ione

Have you ever wondered in your heart of hearts if life is really worth living? Once I heard a man ask the question and the answer came to him from a friend who stood near: "It depends entirely upon who is living it. If a man is going through life and seeing none of the true things, if his works are hollow and empty as an empty vessel, I should say it was not worth while; but if he is really living, comprehending, seeing harmony in nature and humanity, and finding the good in all, that life is worth living. That part of it which he is expressing is a radiation of strength not only to himself but to those he touches."

There is so much to be done by the man who truly desires to live. Some times we fancy we have exhausted our experiences, that we have reached an advanced state of development, when we are only in the beginning of things; when we know so little even of ourselves that we think we cannot control the conditions which dominate our own lives. Is it

possible to be master of outside things when we are not master of the within!

The trouble with us all is that we do not think. Our minds control us instead of our mastering the mind. We are weak and discouraged only when we do not control our mind's action. Let me tell you, if I can recall it, what Vivekananda says about that: "Nature is ready to give up her secrets if we only know how to knock, to give her the necessary blow, and the strength and force of the blow comes through concentration. There is no limit to the power of the human mind. The more concentrated it is the more power is brought to bear on one point, and that is the secret."

The fact is, few people realize their own ability. It is one of the weakest, most negative thoughts you can indulge in to imagine you can't do things. You have in you the power to do anything and everything. It is only a question of whether you want to or not. To be sure, taste and circumstances usually make one more competent in one particular line; the natural law of selection shows us our work, but that does not alter the fact of our ability to do other things.

If children were praised a little more, perhaps I should say encouraged, instead of criticised so much, it would be better for them. The other day a beautiful

bright little girl informed me that she was not so smart as her sister. "Who in the world told you that?" I asked, wondering who could have been so cruel as to put such a negative influence into her life. "O, mamma said so," she answered. In the first place the statement is not correct. She is different in temperament from her sister, and her force is not concentrated in the direction of her school work. In her own way she is quite a genius, but the sure way to dwarf any talent she may have is by just so pernicious a thing as telling her that she is not smart. Poor little child hearts, how they must ache sometimes under such careless words!

It might be a good idea for us all to try and express a little more courtesy in our lives. I have seen very few people who were overburdened with politeness. And really the rudeness of children toward each other is something surprising. Surely, if we treated them with politeness and consideration they would naturally show more to each other. Children from the moment of their first awakening should be treated as civilized human beings, as though they were our friends and companions instead of like little naughty dogs, to be slapped and ordered around. That is the only way to teach them courtesy. Nothing so impresses the

law of love and brings human beings into soul-wisdom as courtesy and consideration for others.

Did you ever notice a lot of school children at the close of a school session as they came rushing out into the air? "Exuberance of spirits," you say. Well, perhaps, but it might be expressed without quite so much rudeness, which borders on cruelty. Only yesterday one of the boys in our public school put out the eye of another boy by shooting him with a sling shot. Did not mean to, of course. It was an accident. No, it is pure wantonness! and for the lack of the most ordinary politeness, two little hearts will always be under the shadow.

It is far easier to mend broken bodies than broken hearts, but sometimes broken bodies result in a broken heart for the one who does the breaking. It is so much easier to be the one injured than the injurer. If a man does me harm, or tries to, it is nothing to me, but it is a very serious matter to him.

We do not realize how very much these little people absorb of their surrounding mental atmosphere. If the reflection of his home life is serene, courteous and dignified, the child will show exactly the same attitude toward others. There will be no tendency toward cruelty and condemnation in his mind. We all prefer to do what is right so far as we know, but

no law can be made manifest in our lives that is higher than our understanding. The natural drift of all life is upward, and the law applies in human life-expression as well as every other kind. There is no standing still, and we change in our expression. A thing which is right and necessary in one stage of our development may be wrong in another. But the manifestation must always be onward and upward. The vibration must be raised toward the ideal until the ideal itself has changed to a higher and purer expression.

It is all wrong to try and limit another because of our own limitation. If I cannot quite comprehend something, that is no reason why it may not be true. Naturally, we cannot see beyond our own plane; but just think how we grow—how very much broader our vision is than it was one short year ago! Surely we might be able to trust that there are in the unseen many things now unknown to us because of the things which we have already been privileged to see and know.

We limit ourselves sometimes because of our inaction. It is not so much the things we do as the things we do not do that we regret. It is waste, not use, that makes want. We seldom suffer from action. It is inaction that rusts and disintegrates.

Work is the great panacea for all ills. Work for

others. People who are unselfishly busy have little time for morbid sentiment or worry about their troubles. They have no time for sickness or inharmony, for regrets and mourning. Only the man who lives for himself mourns, and people who serve do not live for themselves.

I know it sounds hard, but it is true that mourning is selfish. It takes time and strength which one has no right to waste. Not long ago a sincere student in one of our classes told me that she is so absorbed in grieving for her husband who has been in another world for four years that she is unable to do anything else. She has allowed her sorrow to devitalize her to the degree that now she realizes her selfishness and that she is a burden not only to herself but those whom she loves and now wishes to serve.

No matter what relation one bears to us, they do not belong to us. It is one of the most difficult lessons in life to realize that human beings can not belong to each other, and it is the most arrant selfishness to feel that they do, or to in any way—even with our grief—hold them in bondage.

It is a pitiful thing the way we hold ourselves in bondage—so many and such various kinds of bondage. Bondage to fancied duty, which many times loses sight of the real duty. Bondage to ownership of things as

well as people. Bondage to creeds, for are we not slaves to our own mistaken beliefs quite as much as we are slaves to other things?

The thought that we are universal is rapidly freeing us. It is a wonderful thing to know that we are part of the universal expression, that as much of the universe as we are capable of absorbing is ours. Yes, that we ourselves are life universal. That is the vital truth that is wiping all creeds, and will wipe all bondage, off the face of the earth, for the blessed old planet itself is life universal.

The only separation between ourselves in human bodies and others of ourselves in astral or in spiritual bodies is in our own capacity of perception. The human eye, as well as all other organs of sense, are limited because of the limitations we have placed upon them. Our bodies belong to us to use. My body is my instrument of manifestation upon this plane. When I have finished using it I shall have a body suitable for my next plane of expression. Of course if I limit it, it is so much more difficult for me to do the things I desire to do.

It is a beautiful thing to be able to associate with our friends here—and it is quite as beautiful to meet

and mingle with those who are manifesting on other planes. Such association is not unusual, and yet, knowing all this, many students of truth seem so afraid of being called spiritualists—just as though anyone who studies the finer forces of nature can be anything but a spiritualist, for is he not a student of spirit? The great whole substance is spirit. All its manifestation into form is simply differentiation by vibration, and every expression of it, whether physical or psychic, is spiritual.

Psychic means relating to the soul and to the soul qualities. Everything psychic must of course be spiritual, as all manifestation of the great one substance is spiritual; but everything spiritual is not necessarily psychic, any more than everything spiritual must be physical.

It is my opinion that when we first enter into this life we all see and hear and are quite as conscious of those in spiritual bodies as we are of those in physical bodies. But it does not take so long to raise barriers of unfaith and worldly delusions which disturb the atoms of our surroundings, and so shut out environments which would otherwise be ours. Then it may take a lifetime of concentration and devotion to bring us again into a condition of trust and poise which has been disturbed.

For the atoms of infinity can be and often are disturbed. The ether surroundings us is spirit in certain rates of vibration, and thought-currents may change that vibration. If we are consciously poised and strong in knowledge we can hold those thought-forces in harmony; then the atoms will adjust themselves in harmony. When we are not expressing in harmony and according to the law, there will be the consequential reaction of harmony.

Whenever we feel we have encountered failure, it is from the inharmonious action of our own thought-forces, possibly solidified into action, but in some way disturbing the atoms of infinity, and as a human being has the divine right of being perfectly free of choosing his own way of life expression, so he alone is responsible for his failure.

The more completely we bring the soul and body into harmony, the stronger we become. As we grow more into oneness with the finer essences of life, the less we break these atoms of infinity, and so we come more and more into harmony with truth.

We each have different conceptions of these things, and it is most interesting to see how the different minds approach exactly the same premise from different view-points. Still more interesting is it to watch one's own self grow and change and come into newer and

broader conceptions, and realizing more and more the vital truth of universality.

Life is worth living. It is the greatest privilege one can conceive of to realize that he is a part of and necessary to the great whole—the universal spirit. Every step we take upward and onward takes us more out of the bondage of personality into the freedom of individuality and consciousness.

The thoughtful man of the day is realizing the power he has of soul centralization, which gives him dominion combined with love and wisdom over himself and all that relates to himself.

We have nothing to be discouraged about. We are in the positive thought of desire for truth, and what we desire with a pure heart is ours before we ask it, for the Father knoweth what things we have need of.

A mix-up between Kaiser William and Teddy would probably leave the divine right of kings in a badly frayed condition.

Some people can be very disagreeable and not seem to try very hard either.

SOUL BUILDING.

The desire for knowledge is the one desire of the soul. The soul has but one desire—the desire for knowledge! This desire has tempted every soul out of ignorance into the wisdom of its divinity.

The desire for knowledge springs from Man's desire for self-expression. And in order that the soul may be satisfied, there must be a continual process of Self-expression. This brings a continual activity, that in a sense gives satisfaction, and which cannot be found in lethargy.

The ultimate of all desire is in the expression of *self*. And from the lowest to the highest organism we find this expression of reproduction. Truth is the fundamental of the soul. And truth is waiting to express itself on every plane, and is ready to gratify every desire of the soul so soon as the soul makes the demand for it.

The soul is the soil wherein every thought is grafted and its expression and color partakes of the quality of the thought. Life is an alchemical process and the Universe a spiritual laboratory. The perfection of expression in man is attained by modes of action and thought transmutation—doing good under the inspiration

of the Divine—communing with the Celestial world—and by righteous thought, word and deed.

In Eastern parlance, the soul is the total aggregation of all knowledge that is gained by experience in any period of life; this experience gained by contact with environment which we cognize through physical sense; and then it is seized upon by the mentality for solution and contemplation. If we have incorporated into our life some result-producing essence, it produces for the soul a rest. And the cause of every result is forever at the heart of the result.

One's character is the effect of soul-building. It may be either a temple or a prison. This is a matter of choice for each soul, and upon the quality of material selected will depend the strength or weakness of character. We cannot pluck figs from thistles. But by desire and action can be builded an impregnable wall—so builded that it will contract and close in upon us, thus peradventure we lose the conscious product of a life's work. But, if we have builded a temple, the character will be infinitely unfolded through such largeness of purpose, that in the ultimate the magnificence and beauty of the soul will be typified in the physical life. Is it not wise that in knowing this we seek to build for ourselves a temple and not a prison?

One of the ancient sages has said: "The things that belong to the divine I will attend to." All things are Divine; there is no thing small enough or low enough to be ignored. The Universe is good from top to bottom. And the soul is vested with the power of sending forth such vibrations—activities—that will affect the least of the Infinite atoms of the Universe. And the vibrations of the soul if they be filled with supplications, aspirations, or a simple longing directed toward the Infinite, always bear the sweet and entrancing characteristics of impersonality or implied adoration.

From the moment of the awakening of the soul it never ceases to send out vibrations through all the realms of Being, in the hope of encountering some sympathetic chord and receiving from it comfort and recognition. At such awakening the soul instinctively feels that its home is far away—in some sphere as yet untransformed. And until it meets and recognizes Spirit in all things it will be overshadowed with its strangeness.

Although Man may gain the topmost round of attainment, he is still in touch with the minutest atom of the Universe. The Divine Idea never conceived of, nor the Creative Thought never brought into manifestation, anything but a perfect creation. And the higher

the soul of Man unfolds the more in touch is it with every universal atom.

Truth is of the good and is absolute Being. It is not known by sight nor made plain by hearing, nor can we gain cognizance of it from the sense plane— only so far as the eyes have the power to see and the ears have the power to hear. One must live Truth to know Truth, for only in doing will we know what not to do, and in doing we learn to live so as to come into full appreciation of our relation to Truth.

The Law of Life demands material to work through and to work with. The Law of Love demands a recipient that shall be equal in every respect with every smile upon earth. None but God satisfies. Reciprocity is the great overshadowing law of all life and of all worlds. As we love the beauty of goodness so will we attract beauty to us. And the beneficent vibrations proceeding from this consummation will bring a consciousness of the all good, and there can be no obstructions or obstacles.

The question for us to decide is whether physical pleasure or the aggregation of spirit potency is of the most consequence in the unfolding of the ages. Man is a Self-luminous sphere without limit. He fixes for himself boundaries, measuring them off by his thought and desire, expanding or contracting them as he reaches

out to the Eternal Spheres or dwells upon the limitations of the transformed and concrete world.

So far as our thoughts have reached out into the everlasting spaces of Truth, so great is the Universe of which we are the center and creator. There is no limitation to the circumference save through our own self-limiting. This is the Law; there is no limit to the Creative Thought of the Divine.

NANCY MCKAY GORDON.

Get health. No labor, pains, temperance, poverty, nor exercise that can gain it must be grudged; for sickness is a cannibal which eats up all the life and youth it can lay hold of, and absorbs its own sons and daughters.—Emerson.

Eugene Del Mar, of Denver, is now on his way to San Francisco. He will give class talks there on the New Thought Philosophy of Life. After leaving San Francisco he will probably visit Portland, Seattle, Tacoma and Spokane.

The only gifts are not those which cost money. Give away some sunshine.

THE NEW THOUGHT.

Did you ever hear so much talk about anything as there is about the New Thought?

What is the New Thought anyway? Do you really suppose there can be anything new in the mind's action or thought of a universe so fearfully and wonderfully complete—*or* is it just a knowledge of something which has been forgotten and now is once more presenting itself to the objective mind of man?

Whether it is new or old, one fact is sure, that people are commencing to think, and that is certainly rather startling. Of course in all ages there have been a few great minds who have dared to think for themselves, and though they have usually been mobbed for it, they have saved the world by their fearless thought. And now—just think of it—nearly everybody seems to be waking up and putting his mind into active operation. To be sure the expression is often crude and we make ever so many mistakes, but never mind. We are thinking for ourselves. We are alive to our condition and realize that we are mighty in our strength and power.

Not long ago a prominent new thought journal offered a thousand dollars in prizes for the best definition of the new thought. It was most interesting to

as the different ideas which were expressed, but everyone made the idea prominent that affirmation of something is the new thought. The definition which won the chief prize made this profound statement: "Being and doing one's best by repeatedly affirming one's ability is the new thought."

Now most of us had an idea that the finer forces of nature were the object of our exploration. We did not suppose it was purely a little personal idea. We thought in the great new spiritual influx we were to find the mystery of the atom as well as of the universe. We supposed we were to become more at one with the universal expression. In fact, we had an idea that the new thought was a study of the finer forces of nature expressed in love and manifested in harmony.

It does seem that so many truth-seekers are looking only to personal expression—to their outside action, instead of the inside motive which is the key note. We find the correspondence to all expressed life—and within our own selves is the problem solved.

Harmony is Nature's first law, and when that law is outraged on any plane disaster and destruction are sure to result. The only trouble is when we are not harmonious within. When people know the law they are always ready to obey it. Nearly everyone recognizes that all sin is but a form of ignorance. When

we understand ourselves and our relation to outside things, it is the most natural thing in the world for us to express harmony and to be harmony.

So it is a beautiful thing for us to have a new thought. It is so unusual for most people to control their minds at all that, when they commence to think with some kind of method they are surprised at the wonders to be found in the thought-world. And isn't it odd the way we act about ideas which we fancy are original?

It is apt to take one of two forms of expression. The student either becomes an enthusiast, wants everyone to see just as he does, and believe with him, or else he wants to make a great mystery of it all, keep secret the truth which he thinks he has a corner on, and sell it at so much a slice, and make a lot of money out of it.

The fact is that truth is the freest, simplest thing in the world. It requires no strenuous effort to attain it, and no work to live it. It is so free and easy that we walk past it in our effort to discover some great occult mystery. There is no mystery anywhere. The only thing which seems mysterious is how and why we fail to recognize truth when it is the easy, happy way of life.

Yes, the new old thought is beautiful, if it is a

thought of harmony and a thought of love. In that consciousness we know there can be no poverty, no sickness, no sorrow, because all so-called evil is the result of ignoring some law. We cannot break laws, and when we attempt it something will get broken—and it will not be the law.

Every form of unhappiness which comes to us is the result of our own mistakes somewhere. We do not enjoy hearing that, but it is true. We are so wrapped up in the importance of our own personality that we do not want to admit we are at fault. But it is the only way to master our conditions.

We are to know ourselves, and then harmonize ourselves. Overcome all inharmonies within, and the inharmonies without will easily slip away.

The grand old truth! How beautiful! How big! How free it all is! Any thought, no matter how be-lated, that brings us into its radiance, is gloriously welcome!

When a man imagines he is the whole cheese, it is time to pare him down a bit.

Faith is the golden ore, out of which we coin deeds.

JOY.

FOR THE SUCCESS CIRCLE

What a feeling of happiness, of buoyancy, comes over us at the beautiful Easter time. It is such a lilting thing that we have decided that *Joy* is our word, the word we have chosen to concentrate upon and to make a part of ourselves at this season. It is the easy way and the happy way and the sure way of success to be joyous and to smile about things. It does not take so very much effort to turn the corners of the mouth upward instead of in the other direction, and as soon as you try it sometime when you are inclined to be cross or look cross you will be surprised to find that *it* is the natural position of the mouth, and you want to smile most of the time. You just feel like it.

It is something like the game we used to play when we were children. We all stood in a circle and one of the group said "Ha." The next one followed with "Ha, ha." The third one said "Ha, ha, ha," and in about two minutes everyone was laughing uproariously and the jolly good time of the evening was assured.

Emotions are contagious—everyone feels a positive radiation of every kind, and it is especially noticeable with a radiation of joy. It is not only contagious

ful infections. No matter how inclined a person or group of persons is to be negative and cross, just go into their presence with a bright, cheery smile and see how the atmosphere will clear, and how everyone will respond to you.

And with children, the blessed things, when they are at the age when most people frown upon their little, awkward actions, and shiver over their noisy happiness, do smile on them. The other day I was going out Broadway on the car. Just across from me sat a delightful, freckel-faced, clumsy boy. He had on the most aggressive boots you ever saw, and was just ready to pick a scrap with somebody, and as I happened to be the first somebody, why not with me?

So he put his stubby little hands in his pockets and stuck his boots farther out in the aisle and glared at me. Of course I was delighted—really wanted to embrace him, boots and all. So I broadly smiled on him and bowed, and then I laughed and he laughed. You should have seen those hands come out of his pockets. His cap immediately took a position of respect, and even his boots were less aggressive. We had a most charming visit all the way out Broadway, although we never spoke one word, and we were both better and happier for the encounter.

It is such a little thing, but it does make every-

sang so much sweeter and purer when we express joy. There is so much more of the sunshine than there is of the shadow. Let us dwell in the sunshine. Let us take off our blue goggles, and throw away our dark umbrellas, and come out openly in the pure, sweet sunshine of joy?

VEGETARIAN DIET FOR MUSCLE

The athletes of ancient Greece were trained entirely on a vegetable diet. The boatmen of Constantinople, who live on bread, cherries, figs, dates and other fruits, have a wonderful muscular development. The children of the desert exist for a long time upon a handful of dates a day, and travelers speak of raisins and parched corn as common fare.

The Mystic Adepts, who are strong physically and spiritually, and who are never sick and live to great ages, all the time doing a tremendous amount of work, never eat flesh food. They live on fruits, nuts, vegetables and occasionally an egg.

"Familiarity does not breed contempt, except of contemptible things or in contemptible people."—*Phillips Brooks.*

ETERNITY OF MATTER.

Matter is eternal. It is the manifestation of spirit, and as long as spirit lives it must have a medium of manifestation. Death is merely a coming into our own, just so much as we deserve. We cannot live in error all our earthly life and then enter a life of bliss. We will be very much longer in the beyond. That beyond may be here. It cannot be far away.—*Professor Nesfatt.*

Activity, properly directed, and a mind concentrated upon the work before us will keep up our spirits in good cheer and the body well. We should be thankful for all the work that comes to us. But we are also to remember that a body only partly kept in motion and that motion constant and in one direction will suffer. We need a change. The mind and body must be exercised in different directions to insure perfect health and a happy, contented mind.—*The Sun-Worshiper.*

To the angleworm all the earth is good for is a place to make holes in. To some men all it is good for is a place to make money on.

"Remove love, and every atom in the creation would separate from its neighboring atom. The mountains would crumble and fall, the earth separate and float from its moorings in space, countless brilliant stars would dissolve, separate and become invisible, channels through which it flowed would become dissolved, separate into atoms and become useless."

"The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by treasures of the earth."

loving friends, and Nature will pour into your lap the

"It is not a question how much a man knows, but what use he can make of what he knows; not a question of what he has acquired and how he has been trained, but of what he is, and what he can do."

Music is the language of the soul. Angels must think in melody.

God is not asleep; but his way of demolishing wrongs is to let them demolish themselves.

In a holy cause all places are temples and all men are priests.

One Hundred Dollars
for the
Best Western Story

For the best Western story Carr's Monthly Magazine will give a prize of $100 cash. For the second best a prize of $50 will be given.

CONDITIONS

The story must not exceed 5,000 words. It must be strictly a story of the West. All writers entering this contest must be subscribers to Carr's Monthly Magazine—the best $1 a year monthly on earth, containing 100 pages of spicy, entertaining reading. No writer to submit more than one story. Manuscript submitted should be type-written if possible. All stories submitted become the property of this magazine.

NOTICE.—It was the original intention of the editor that the contest should close July 15, but the number of stories submitted under the above conditions has been limited. Every mail brings us stories, but they are not WESTERN STORIES. This offer is made solely for the benefit of WESTERN WRITERS and from them we expect WESTERN STORIES. And for this reason the editor has decided to not close the contest until December 25, at which time the writer of the BEST WESTERN STORY will receive a Christmas present of $100 cash. Remember that WESTERN STORIES are what WE WANT.

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